

CERTAINE

Vsefull Medita-
tions touching

Death: *N. 31*

Collected out of S^c.

Pauls words, *Phil,*

AA. 1. 23. L. 2

*Desiring to be loosed and to be with
Christ, which is best
of all.*

By *Sam. Hieron.*

Iob 14. 14.

All the dayes of my appointed
time will I wait, till my chang-
ing shall come.

Printed by *H. L.* for *SA.*
Macham, and are to be sold
in *Pauls Church-yard*, at the
signe of the Bull-head.

1615.



T
h
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Ri

[Decorative flourish]

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TO THE RIGHT
honourable Lady, the
Lady MARGARET, Coun-
tesse of Cumberland.

(*)

Right Honorable:

Pardon my
boldnesse (I
beseech you)
in aduentu-
ring thus far, upon so slen-
der knowledge, and upon
lesse deserts. I could (per-
haps) say, what encourage-
ments I haue raised to my
selfe, (and that out of no
A 3 sup-

The Epistle

supposals or imaginary surmises) to present you with this little Treatise : but that which hath most emboldened mee, is the constant report of the sinceritie of your affectiō to Gods truth, and of your gracious fruitfulness in a good profession. I thought it therefore not unmeet (setting aside other more personall respects) to testifie my honouring of Gods graces in you, by crauing your favourable acceptance of these ensuing leaues. The matter is concerning Death, the very name whereof is a
terror

Dedicatorie.

terror to a naturall man,
but yet a word of refreshing
to Gods children: it beeing
to them (because they are
in Christ) a day of entrance
to an endlesse ioy. Touching
the maner of treating here-
on, I promise nothing more
then ordinarie. My desire
by plainnes, to speak to the
hid man of the hart, is suf-
ficietly known by my other
publishings. And though
some blame vs perhaps for
want of queint eloquence,
and fineness of phrase, yet I
shal be glid if any one (yea
thogh but one) Nathanael,
shall acknowledge that his

The Epistle

*soule hath found sweetness
in my homeliness. My
building, to the viewing
whereof, I am heere bold to
invite your Honour, is but
small: it will be a blemish to
make my entry into it over-
spacious. Heer I end there-
fore without further com-
plemēt, wishing to your La.
the end of Faith, euen the
saluation of your soule; and
remaining*

**Your Honors in the
best of my poore seruice,**

Sam. Hieron.

**From Modbury in Devon.
the 31. of Ianu. 1615.**

The chiefe Contents of this Tract.

1. The most holy amongst Gods children, are notwithstanding their holiness, subiect to mortalitie.

2. To the children of God, death is a finall discharge from all misery.

3. The thoughts of the godly, in respect of death, are very comfortable.

4. The soule of man remaineth still in beeing, when the bodie is by death turned into dust.

A 5 5. The

The Contents.

5. The soules of the Faithfull, presently vpon their separation frō the body, are made partakers of a comfortable estate.

Diuers other particulars are handled vpon occasion of these: but these fine, are the maine grounds of the whole that followeth.

Cer-

Certaine vſefull Meditations touch- ing Death : raiſed out of Pauls words, *Phil.* 1. 23.

*Deſiring to be looſed & to be
with Chriſt, which is beſt
of all.*

Chap. 1.

*The moſt holy, the moſt
zealous, the moſt aboun-
ding with grace among the
children of God, are yet
notwithſtanding ſubieſt to
mortalitie.*

Saint Paul was a
man of extraor-
dinary note ; a
man

The firſt
generall
Medita-
tion.

man endowed vvith many spirituall prerogatiues aboue others, yet did expect a day of dissolution.

Behold the Worthies, whose memoriall is blessed in the story of the Scripture. *Henoch* is renowned for walking with God (a), *Noah* for being an vpright man in his time (b), *Abraham* for believing (c), *Moses* for meek-

(a) Gen. 5
21.

(b) Gen. 6
9.

(c) Gen. 15
6.

meeknes (d), Samuel
for integrity (e), Da-
uid for beeing a man
according to Gods
owne heart (f), Iob
for synceritie (g).
What should I speak
in the particular cō-
mendation of all the
Prophets, & of eue-
ry of those gracious
men and vvomen,
whose names shall be
as an oyntment pou-
red forth; so long as
the Moone endureth:
and

(d) Num.

12. 3.

(e) 1 Sam.

12. 3.

(f) 1 Sam.

12. 14.

(g) Iob 1

8.

and what was the period and conclusion of them all? was not the graue their house; made they not their bed in the dark; and when they had serued their time, did they not all see corruption? They had all but an appointed time vpon earth (*h*): they all knew, they had heere no continuing Cittie (*i*), but that their habitation was

(*h*) Iob
7. 1.

(*i*) Heb.
13. 14.

was to depart, & to
be remooued like a
Shepheards tent (k).
What man liueth &
shall not see death
(l)? It is appointed
vnto men onco to die
(m). Dust must return
to dust as it was (n).
Euen the wise die as
well as the ignorant
and foolish (o). How-
foeuer me differ heer
in the world, yet at
the last, they all sleep
in the dust, and the
wormes

(k) Eſay
38. 12.

(l) Pſa. 89.
48

(m) Heb.
3. 27
(n) Eſa. 12
7.

(o) Pſa. 49
10

(p) Iob 21
26

wormes couer them
(p). Some mens iour-
neyes in the world
are more short; som
of greater length;
but in the end, the
graue is as it were the
common Inn, where
they all lodge; where
they must say to rot-
tennes, Thou art our
Father, and to the
worme, Thou art our
Mother and our Si-
ster (q). Some diffe-
rence there will bee
betwixt

(q) Iob 17
14. 17

betwixt those that
are found liuing at
the very point of
time in which Christ
shall come to iudge,
and others that haue
died before : for in
them shall that say-
ing be accomplisht ;
Wee shall not all sleep,
but we shal all be chan-
ged (r) : but yet that
change shall bee in
steed of death ; and
looke of what vse
death is to the faith-
full,

(r) 1 Cor.
15. 51

full, of the same shall
that changing be to
them; euen a meanes
of preparing them
vnto future glory.

Chap. 2.

*The quelling of Death by
Christ, and his obtayning
an absolute victorie over
the graue, is no preiudice
to the former truth.*

The re-
moving of
that which
might oc-
casion
doubt tou-
ching the
former
point.

IT is a true say-
ing, and worthy
our best embra-
cing, that Christ Je-
sus

us by his death, hath brought life and immortallitie to light: yet there are speciall causes for which it pleaseth GOD to leaue the bodies of his dearest children vnder the power of death to bee turned into dust. As, first, for the manifestation of his Truth, in that ancient threat, *Thou art dust, and to dust thou shalt returne (s).*

Secondly,

(s) Gen.
3. 19

Secondly, for the declaration of his power ; that by death hee may translate his chosen seruants vnto life. Sinne brought death into the world, and GOD will shew his strength in this , that death shalbe the viter abolishment of that which first caused it. If there had not been sinne, there had not been death ; and now by death , God will,
that

that in His, the king-
dome and beeing of
sinne, shall vtterly be
destroyed. The head
of *Goliab* shall be cut
off by his own sword,
and sin extinguished
euen by that which it
selfe first procured.
Thirdly, the Lord
subiects his children
to this course, that
by it they may learne
the better to con-
ceiue the greatnes of
the benefit which by
Christ

(*ε*) 1 Cor.
15.26

Christ they shall enjoy. When they think vpon death as it is an enemy (*ε*), they cannot but feare it: Nature, affecting the continuance & preservation of it selfe, cannot but abhor it. Now then, if death beeing changed, be so fearefull, well may we conclude, that it would haue exceeded in terror, if it had continued as at first
it

it was: viz. a gate &
passage into Hell. If
the very sight of this
serpēt do affright vs
now the sting is out,
what would it haue
done if that had still
remained? Hereby
then God wold haue
vs learne and gather,
how deeplie wee are
bound to his mercy,
who hath deliuered
vs by his Sonne from
so great a miserie.
Lastly, the lawv of
death

(n) Ioh.
12. 24

(x) Gen. 3
24

death layeth hold
vpon Gods Ele&t, n
the end they may be
conformable to their
head Christ Iesus. He
was as the Wheate
corne, which except
it fall into the ground
& die, bideth alone
(u) ; death was his
passage into glorie
the same must our
be also. The way of
the Tree of life, is
kept with the blade
of a sword shakē (x)
vnde

nder the stroake
yherof we must first
come, before we can
ope for any en-
rance into Paradise.

Chap. 3.

*the certainty of Death
ought to weane our affecti-
ons from the vworld, and
to a carefull provi-
ding for our after state.*

Sithence it is so
that wee haue
heere no conti-
uing Citie (y), this
is not the place of
B. our

Inferences
erriued
rom the
generall
point.
(y) Heb.
13.14

our perpetual abode
vvee must remooue
hence other-vvhere
without all hope or
possibility of return
hither, to liue heere
again as we now do
What more effect
all motiue can there
be, to draw our affe
ctions from these
earthly things? what
better inducement
that which is termed
an vsing of the world
as if one vs'd it not

2 1 Cor.
7.31

For

For vvhat should
we strive so much for
that which wee can-
not hold? Why doe
we fasten our desires
still closer vnto that,
to the loosing wher-
of, doe we what we
can, wee are still nee-
der and neerer euery
minute? There is no
better euidence of
true christianity, then
a mans euen careless
fashion of vsing the
world, out of a seri-

B 2

ous

ous thinking, vpon
his daily hastening to
his end.

Whē a man checks
himself suddainly, in
the midst of his hote
pursute of earthlie
thinges vvith this
thought, What doe I
mean, to tire out my
selfe in this sort, who
am but a stranger
heer, and a sojourner
as all my fathers were
(4) ; why looke I not
earnestly for that o-
ther

(1) Psal.
13.

ther Country ? this is
a good testimony of
grace , according as
the forgetfulness hee
of, and the settling of
a mans heart to the
world, out of a put-
ting far off the latter
day, is an evidence of
an earthly mind.

Seeing we must be
dissolved, let vs labor
daily to ripen our af-
fections to the day of
our departure. Be-
ware wee of engul-
fing

(b) Iob 9.
16

fining our selues too
deep into the world,
out of which wee are
still hastening, much
faster then the most
swift ships, or the Ea-
gle that flieth to the
prey (b). Withall, the
thought of our hence
departure, should stir
vs vp to a casting
with our selues vpon
our after-state. Who
thinks vpon leauing
the house where hee
now dwelleth, at the
curtesy

o
d,
re
h
st
a-
he
ne
ce
tir
ng
on
no
ng
ee
he
esy
curtesie of his Lord,
without considering
where to hide his
head, if the worst
should come, that he
be suddenly dismiss?
Weltare the vniust
Steward, who being
warned by his Ma-
ster to make vp his
accounts, & to giue
ouer his seruice; be-
gan to lay a plot for
his entertainment,
when hee was gone.
Hee had the reason

to thinke , it would
not be good for him,
who could neither
dig, nor begge, to be
to seeke of harbour.
And why was this
Steward cōmended
in this, but to bee a
patterne to vs , to
make prouision be-
fore hand , for an hi-
ding place for the
soule , when death
shal pluck down that
earthly cotage where
it dwels?

O

Oh what a wofull
making shal thy poore
soule be in, when it
seeth Death come
marching furiously,
like Iehu, bringing
such a Writ of Re-
moue, as cannot be
reuerfed, & yet can-
not conceiue nor i-
magine whither it
must! Oh therefore
that we could be wise
in this, to make such
friends now in time,
that wee may be re-
B^s ceiued

ceiued into euerlasting habitations.

What comfort to remember our translating hence, if concerning this particular (where we shal be next) we haue no assurance? The common resolution of the world heerin (all must bee as pleaserth God, &c.) alas, alas, it can giue but small contentment. This the let vs determine
Must

Must wee leaue the
world? then let vs not
ensnare our affections
with the loue of
the world. Must wee
all first or last be re-
moued hence? Oh,
let vs prouide for the
time to come ; for
shame, let not a mat-
ter of so great im-
portance be put to a
carelesse aduventure.

Chap.

Chap. 4.

*To the children of G O D,
Death is a finall discharge
from all manner of mis-
erie.*

The second
generall
medita-
tion.

(d) 2 Tim.
4. 8

καίρον
τῆς ἀνα-
λύσεως.

PAule tearmeth
death a setting
of him loose, I
desire to bee let loose:
& he useth the same
tearme other-where,
calling death, *the time*
of his libertie (d). It
is (as it were) the vn-
folding of the net, on
the

the breaking open
of the prison doore,
by which the soule,
being before detai-
ned in a kinde of
thralldome, is enlar-
ged. Lord now dis-
miss thou thy ser-
uant, said old Sime-
on(e) : Hitherto my
soule hath been de-
tained so, as that
whiles it was at home
in the body, it was
absent from thee(f),
now I pray thee to
give

(e) Luk. 2

29
ἀπολύ-
εις.

(f) 2 Cor.
5. 6

giue mee my discharge , that I may return vnto that rest which I haue long desired.

Saint *Peter* hath a phrase in this matter not vnlike: he calleth his death , the laying downe of a tabernacle (g) ; as it were the quitting himselfe of a burthen , by the deposition whereof, the soule is after a sort eased & lightened.

(g) 2 Pet.
1. 14.
ἀποθε-
σις τῆς
συνέ-
μαρτυρίας.

ed. And then again
 he stileth it a Depar-
 ture; vsing the same
 word by which Mo-
 ses his second booke
 which is concerning
 the departure of the
 Israelites from the E-
 gyptian bondage) is
 entitled (*b*): it is a
 translating from a
 condition and state
 of hardship.

Heerevpon, they
 which die in the lord
 are said to rest (*i*):
 and

(*b*) ἐξο-
 ῖσθαι.
 ver. 15.

(*i*) Rene.
 14. 13

(k) Luke
16.22

and of *Lazarus* it is reported, that hee was conueied into *Abrahams* lappe (k). What is the lappe of the father, or the bo-
some of the mother, but a place of quiet to the infant? It is woorth the considering, what miseries the children of God are freed from by death. This life is vn-
to them a verie vale of tears; like to that
wil-

wildernesse through
which the Israclites
journeyed into Ca-
naan, wherein they
were molested many
daies. The world is
in a kinde of pro-
fessed opposition to
them; and like stran-
gers in an vnknowne
land, they receiue
no small discourtesies:
Sathan hath them in
continuall chase, &
hunts them, as Da-
uid said *Saul* did him
like

(l) 1 Sam.
16. 20

(m) Gal.
5. 17.

(n) Rom.
7. 19

like a Partrich on the
Mountaines (l) ; and
how doth the flesh in
them lust against the
spirit (m), so that ma-
ny a time (to the
great wounding of
their soules) the good
which they would
they cannot doe, and
the euill which they
would not, they are
euen compelled to
performe (n), the
the which thing there
can be to them none

to great vexation.
 This maketh them
 oft to chatter like
 cranes, & to mourn
 like Doues (o), and
 to water their couch
 with their teares (p),
 when they faile in
 dutie to their God
 , as that it may bee
 some scandal follow-
 ing it, and Gath and
 Ashkelon (q), the con-
 gregation of the
 wicked, triumpheth
 therein.

Adde

(o) Esay
 38. 14

(p) Psal.
 66.

(q) 2 Sam.
 1. 20

(r) Psal.
120. 5.

(s) 2 Pet
2. 7. 8.

Adde heerunto the
griefe they conceiue
by dwelling in Me-
sech (r); the vexati-
on that is occasioned
to their righteous
soules, in seeing and
hearing the vnclane
conuersation of the
wicked (s). These
things are matter of
no small sorow and
burthen to the elect
of G O D. What an
heauiness was it to the
good prophet of god

Jeremy,

Jeremy, when he was
forced to wish some
vantage in the Wil-
dernes, that he might
leave his own people
& go dwell out from
among them, they
seeing all adulterers,
and an assembly of
rebels (1) ? To the
holy ones of G O D
this is no little pres-
sure : so small a num-
ber as two graceless
people, were a grieve
of minde to *I/aac &*
Rebec-

(1) Ier. 9. 2

(u) Gen.
26.34.35

(x) Gene.
27.46

Rebecca (u) ; &, what
availeth it me to live
saide shee, if *Iacob*
should come in a
mongst vs with such
another (x) ? Now
from al these sorts of
grievances and bur
dens, are the seruants
of G O D freed by
death : all teares are
wviped from their
eyes ; Sathan hath
done his worst, and
they are for euer out
of his reach ; they are
euer

auen in the Hauen
 where they wold be
 (y). In stead of the
 remainders of cor-
 ruption, and that law
 on their members re-
 bell against the
 law of God (z), they
 haue a full discharge
 from all possibility of
 offending God: and
 for the company of
 the wicked, they are
 joynted to the spirits
 of iust and perfect
 men (a), looking yet
 and

(y) Psal.
 107. 30

(z) Rom.
 7. 23

(a) Heb.
 12. 23

(b) Psal.
16. 11

and longing for the
fulnesse of ioy (b)
which is prepared to
them, but yet etern
nally & vnchangea
bly freed from what
soever heere aggrie
ued them, and sol
cing themselves with
the gracious pre
sence of their Sau
our. Thus is death
loosening to the chil
dren of God : heere
they bee (as it were)
tyed to a stake, to be
baited

waited by Sathan &
his instrumēts: death
the breaking of the
haine, and the soule
scapeth as a bird
out of the snare of
the Fovvler: the
snare is broken, and
that is deliuered (c).

(c) Psal.
124. 7

Chap. 5.

*There is much comfort to
Gods children, by the con-
sideration of the former
point.*

THis, cannot but
sweeten the re-
C mem-

Comfortable matter drawn from this generall head.

(d) Iob
18. 14

mébrance of death, which is in it selfe full of bitterness; and to the nature of man, the very king of Fear (d). Let it be thought vpon simply, the torture of a feruent sickness, the pangs of death, the violent renting asunder of two so well liking & agreeing friends as the soule and bodie, I speake of them naturally, (the parting of
of

th of whom, is like the
ful undring of a louing
to couple, who haue li-
an, ed together in a
ear sweet and amiable
gh league for diuerse
or yeeres); the lying in
ick the graue, there to
of embrace corruption,
ent and there to becom
ol a prey to stench and
& rottenness, who can
as out abhorre to re-
lie, member these things?
na- Who but wil be loth
ng to come to it? Who
of but



(e) Psalm
39, 13.

(f) Gen.
19, 16

but would be readie
to pray with *David*
when hee beholds
Death approching,
Oh stay mee a little
(e)? who but would
linger like *Lot* when
hee was to bee gone
from Sodom (f); &
like a malefactor go-
ing to execution,
gaine as much time
as he could?

But nowv, this
point rightly dige-
sted, banisheth this
feare,

feare, & euen breake-
 keth the necke of it;
 as the Arke c.*f* *Ieho-*
uab, did the *Dagon* of
 the Philistims (*g*). For
 see now, what death
 is where religion is;
 euen as the aduance-
 ment of *Ioseph*, from
 the state of a priso-
 ner, to be the Prince
 of the people (*h*).

(*g*) 1 Sam.
 5, 4.

(*h*) Gene.
 41, 39

The day thereof,
 shall be to them that
 feare God, like the
 day of escape to the

C 3 Iewes

(i) Ester 8
'7.

(k) Eſay
61, 3

(l) 1 Ioh.
3, 2.

(m) 1 cor.
3, 12.

Iewes from *Haman*, a
feast and a good day
(i), in which they shall
haue beauty for a-
shes, and the oyle of
gladnes for the spirit
of heauinesse (k);
then shall they see
G O D as hee is (l),
and knowe him, as
they are knowne of
him (m).

Chap.

Chap. 6.

*The day of Death is a time
of discharge onelie to those,
which haue been sensible
of the bondage & burden
of their owne corruption.*

MAny who haue
no right at all to
this comfort, are apt
to lay hold thereon:
and they which haue
most interest into it,
are most doubtful in
applying it. This
therefore must bee
C 4 known;

Direction
how to ap-
ply a right
the former
comfort.

known ; that the day
of a mans death, shall
bee to him a day of
enlargement, a day
of finall discharge
from all both follow-
ing and former misfe-
ries; onely vpon this
condition, if in the
time of his life here,
his beeing subiect to
corruption & sinne,
hath seemed to him
to haue bin the grea-
test bondage. Hee
which hath groned,
and

and mourned vnder
his own natural cor-
ruptions, as the Isra-
elites vnder their E-
gyptian Taskmasters;
to him, to him onlie,
that the day of death
be a day of freedom.
If sinne be not now a
burden to thee, if
thou doost not many
times, lament and
grieue in soule, to
thinke how thou art
carried captiue vnto
euill; if thou doost

Cs not

not with sorrow of
heart feele how thou
art clogged with cor-
ruption, and hinde-
red by it from doing
that good which thou
wouldst & shouldst
certainly death wil be
the beginning of thy
thraldome, thou hast
had thy greatest hap-
piness in this life: af-
ter this life, thou shalt
be a perpetual bond
slaue vnto Sathan, in
the kingdom of eter-
nal

small darknes.

A necessary consideration this is, for those who take delight in euil, to whom it is euen a pastime to doe wickedly (n), who seek rather how to satisfie, then how to suppress their own corruptions, & repute it a kinde of happiness, to follow the swinge of their own lusts: when they die, this shall be their reward,

(n) Pro.
10, 23

reward, euen a most
miserable & endles
captiuitie vnder Sa-
than: him they haue
serued in the lusts of
sinne while they li-
ued; his vassals shall
they bee vvithout
hope of releasement,
world without end.

I may not then ad-
uenture to promise
my self any discharge
frō misery by death
when my hart cannot
testifie with me in the
sight

fight of God , that I
feele sin and corrup-
tion to bee such a
burthen to mee,
that in my syncerest
thoughts, I account
my selfe an happie
man if I might once
be freed. If sinne be
vnto me now, no en-
combrance , death
shall hereafter be vn-
to me no release.

Chap.

Chap. 6.

*The thoughts of the godlie,
in respect of Death, are
very comfortable.*

The third
generall
Medita-
tion.

IN Paule, a man
may see the true
disposition of a
religious man. So far
was hee from ende-
uouring to put death
out of his minde, as
who would say, it
were a terror and a
griefe to think there-
on, that hee tooke
comfort

comfort in remem-
bring it: so far he was
from fearing least it
should come too soone
vpon him, that the
delaying thereof was
irksome to him.

As the vvorkman
longeth for the sha-
dow, or as the hire-
ling looketh for the
end of his work (o);
so did his soule for
the day of his depar-
ture. Neither was it
in any desperat mood
that

(o) Iob
7. 2.

(p) 2 Sam.
17, 23

that hee thus desired
to be gone ; as if hee
had been possessed
with some such spirit
as *Abirophel*, when he
hanged himselfe (p),
(for euen life also was
a matter not vnwel-
come to him, in re-
spect of the good he
might doe to the
Church of God) but
his desire was vpon
iust ground, as know-
ing the happinesse
which awaited him ;
euen

even a Beeing vwith
Christ, which is best
of al. This is an argu-
ment that *Pauls*
thoughts respectiue-
) to death, were ve-
ry comfortable, whē
as that which man
naturally feareth, he
desired with all speed
to come vnto.

The like may bee
seen in that aged *Si-*
mon, when he did e-
uen in a manner, beg
of God to be dismit-
fed.

sed. And to assure
that his desire here
proceeded not from
any kinde of carnall
or fleshly discontent
such as is in some men
at times, when they
are crossed in their
designes, and matters
in the world succeed
not as they would
(some spice of which
weakenes seemeth to
haue been in the
worthy Prophet *Eli-
iab*, when in passion
he

he cryed, *Lord take*
away my soule (q),)
assure vs (I say) it
as not so with *Sime-*
on, hee speakes of a
separature in *peace*, as
evidence of some
feeling of peace be-
twixt GOD, and his
soule : and he giueth
reason of it ; *For*
my eyes haue seene thy
glorification. Hee had
now as much spiritu-
all comfort and con-
solation as in this
world

(q) 1 Kin.
19. 4

world could bee hoped for ; & was therefore now desirous (that) it might stand with Gods good pleasure to end his daies, and even to breathe out his last breath in the midst of that sweet peace, which hee felt in great abundance in his soule.

It was the blessing which God promised to *Abraham*, that hee should goe to his father

athers in peace (r) :
 which is to be refer-
 (ed, not onely to the
 interest which GOD
 meant to giue him
 before his death frō
 all his former trauels;
 but also to the com-
 fortable disposition
 of his soule, towards
 the entertainment of
 his last departure. It
 is the priuiledge of
 the Righteous, To
 haue hope in his
 death (s) : namelic,
 first

(r) Gen.
 15. 15

(s) Prou.
 14. 32.

first or last, to have
his affections calmed
in regard of his end

Chap. 7.

There are two special reasons, of this comfortable disposition of the godly towards their end.

Confir-
mation of
the former
Truth.

N Either is
thus with the
Children of
God without cause
First, it fareth so with
them, through the
assurance which the
have

cause of reconciliati-
on with God, throug
Jesus Christ. How
can this but breede
quietnes, when I am
perswaded in my
soule & conscience,
that all cause of dan-
ger after death is vt-
terly remoued; and
that God, both is, &
ouer will be gracious
unto mee in his Son?
What cause of feare
left, or can bee,
where this is! vvh
occaf-

occasion or matter
of perplexitie? This
was the ground of
the Apostles confi-
dence, he knew that
so soone as hee was
gone hence, he should
be with Christ. He
that felt himselfe not
in Christ, could not
but be assured, that
hee should be after-
wards with Christ
and how could he
but think contented-
ly vpon death, when
by

by the eye of fayth,
 saw (like Steven) hea-
 ven open, and Christ
 standing at the right
 hand of the Father
 (f) readie to receiue
 him. Now if it bee
 questioned, Whe-
 ther the seruants of
 God haue this assu-
 rance, it is certaine,
 that sooner or later,
 they all haue it, in
 some gracious mea-
 sure.

(f) Aa.
 7. 56

It is said plainly,
 D that

(*) Rom.
8. 9

(*) ver. 16

that they which are
Christ's, have the spi-
rit of Christ (*): And
within a few verses
that, that spirit where
it is, beareth witnes
of *Adoption* (x). Se-
condly, this proceed-
eth from the com-
fortable testimony of
their consciéce, tou-
ching their former
care to glorify God
in an holy course.

Hence came *Paul's*
comfort ; I have
fought

fought a good fight
(7) : this encouraged him to expect
that crowne of righteousness, which the
Lord reserues for all
which loue his appearing. Thus *Hezekiah*,
though the suddaine
newes of death, somewhat appalled him at
the first; yet heerein
he had comfort, that
hee found vpon the
examination of his
by-past course, that

D 2 he

(7) 2 tim.
4. 8.

(z) Esay
38. 3

(a) Ephe.
2. 10

hee had walked before God in truth, & with a perfect heart (z). Neither is this so, because Gods children build their hopes vpon deserts, but because they knowe good works to be the way (a), & finde by the Scripture, that an holy life here, is the first fruit of a glorified life hereafter.

Chap

Chap. 8.

The obiections which are and may be made against this, are of no force to overthrow it.

THere be some particulars, which may seeme to impeach this truth. First, wee see many worthy persons, who haue made a great, and euen an extraordinary profession of religion, & who haue

The clearing thereof, by answer to obiections.

also liued vnblameably , yet haue had great feares in themselves , in respect of death ; yea, and that especially at the time of death , & in their sickness, when (if euer) they shold haue made their comfortable expectation of it to appeare. Heere first the rule must be remembred, Not to iudge according to appearance (b).

(b) Ioh. 7
24.

It

It is a feeble kind
of reasoning to say,
that this or that man
is vtterly vvithout
peace and comfort,
because in his sicke
fits, to the cies of the
standers by he makes
no shew thet of. Cer-
taine it is, that as a
man may haue peace
with God, & yet him
selfe for the present,
by reason of some
great tentation, not
feele it : so hee may

eyther feele it, or be in the way of attainment to it; when as yet others that behold him, bee not able to perceive it.

Againe, it must be known, that the outward disturbances, which do many times accompany sickness, do happen as well, & as ordinarily to the godly, as to the most profane; such as are ravings, idle-talkings,

ings, and such like.

God hath made no
promise that such as
serue him faithfullie
shall bee freed from
such fittes. Did not
David say, that the
Lords arrowes had
light vpon him, so
that there was no rest
in his bones? he did
euen roare for the
griefe of his heart(c).

(c) Psal.
38.2.3.8

Consider further,
that with the best of
gods seruants, sathan

D 5 is

(d) Reue.
12.21.

(e) Mar. 9.
36
Luk. 4.35

is vsually most busie,
whē their end is nee-
rest. It is his manner
to haue great wrath
when hee hath but
short time (d). Now
it in the holie storie
(e), how violent hee
was against a posses-
sed person, when he
saw there was no re-
medy but hee must
needes depart; then
he set himselfe to doe
as much mischief as
he could. Now these

last

last tentations, though
they be extreame, so
that the party exer-
cised with them, may
(haply) utter out some
words & speeches fa-
voring of despair; yet
they can be no finall
preiudice to the in-
ward peace. Inter-
rupt it they may: but
that they should vt-
terly quench it, it is
impossible; because
the power of God is
made perfect through
weak-

(f) 2 cor.
12.9

weaknes (f); so that
in fine, the diuel doth
thē receiue the grea-
test foile, when hee
thinks to gette the
greatest victorie. It is
true then, that many
a deere seruaunt of
god, both in the time
of his life, and about
his death, is much af-
frighted with the fear
of death; and is cast-
ing many doubts and
perils with himselfe,
what shall become of
him,

him, when he is gon
(& indeed it is scarce
ly to be thought that
his hart is vpright, or
his estate good, that
shall alwaies profess
beerin so much con-
fidence): yet this is
certaine; that the
child of God (first) is
perswaded, that Re-
ligion & Faith, make
death comfortable:
then, next, he strives
to thrive in religion,
and to growe strong
in

in faith; to the end he may thinke vppon Death with contentment, and embrace it with cheerfulness: he laboureth also with himselfe to overcome his natural distrust: he seeketh to furnish himself with all helps out of Gods Word, by which he may attain to an holy resolution in this point.

In this course (no doubt) he hath many

com-

combats, and sometimes hee is indifferently acheered; sometimes again, dismayed & dishartned not a little: and it is possible, that hauing had in his life time some good settledness, he may seem very comfortless in his last act: yet we must learne to measure a Christian, not by that which he apprehendeth himselfe to feelee at this
or

or that instant, vpon
this or that speciall
occasion, but by that
which hee strives to,
& in the truth of his
desire reacheth after,
and laboureth to at-
taine. G O D com-
maunds light to shine
out of darknes (g) & out
of sorrow, and an-
guish, and temptation,
hee raiseth out for his
the greatest quiet. It
may be their portion
not to be fully sensi-
ble

(g) 2 cor.
4.6.

ble of that comfort
which they affect, &
syme at, vntil the ve-
ry point of their dis-
soluing : & they may
then secretly & sweet-
ly feele it, when they
haue no strength in
them, to giue therof
an outward testimo-
nie. It is a special mat-
ter, to knowe how to
conceiue of the ma-
ner of Gods dealing
with his children. He
giueth the same gra-
ces

ces appertaining to
life eternall, to them
all, but not to all in
the same measure, at
the same time, & af-
ter the same fashion.
Som man is able (like
Paul) to desire his
dissolution; some o-
ther again, as it were
shaketh his head
vwhen hee heareth
this, and dares not
say that hee desireth
it; yet hee approveth
the so doing in *Paul*,
and

& desireth to attaine
to the like, and grie-
ueth at his scantness:
shall wee not now
leau a roome of
comfort for such an
one? Oh, God for-
bid. Some again, ne-
uer in his life, but
hath been much a-
fraid of death, his
heart hath been still e-
uen ready to quake
when he hath thought
upon it; & yet when
he commeth to the
point,

point, he is suddenly strengthened beyond expectation, to a laying down his head in peace, & to a going to his grave as to a bed of downe.

Some other, on the other side, who in his life time hath fed himselfe well addressed, and hath settled himself for his dissolution; yet when he commeth to grapple with Death, is wonder-

derfully cast downe:
yea, so much, that his
friends and wel-wil-
lers, scarcely can per-
ceive any signes of
his recouerie. The
conclusion then is
this, that notwith-
standing any things
of no small perplex-
ities, yet comforta-
ble thoughts concer-
ning death, are the
portion of those that
are religious.

A second doubt
now

now offereth it selfe of
on this wise. If peace, con-
able, quiet, comfort, con-
table and contentment, and
thoughts of death, and
the portion and the
priuiledge of those
which fear the Lord.
then we must thinke
them all to fear God, and
that make shewe of gre-
vvillingness in their
business: now if this
be true, it will iustifie
many, who haue
uer giuen small sign

of any great religion: such shall we hear talking verie confidently, touching death; *Oh, they are ready for God when he is ready for them, and the sooner, the better,* &c. & so, many such spend their dayes with great shew of much troublednes. Ask them in their sicknes, you shall neuer hear them in any other tune, but that they (forth)

(sooth) are most willing to be gone; & so they depart, without any manner of vexation at all; without any troublesome thoughts, or perplexed motions. Indeed this which is thus acknowledged is most true. But we must say to first, that we are bound to believe every one that professeth such a willingness for death, and

such
depr
of p
ener
harm
so m
man
mo
wh
will
own
wel
beli
a ki
dear
disc
such

such a resolution to depart. Salomon saith of profane mirth, that *even in laughing, the hart is sory* (h); and so no doubt, many a mans hart giueth his mouth the lie: so that when hee saith hee is willing to die, yet his owne soule knoweth wel it is not so. Then besides, there may be a kinde of desire of death, out of worldly discontent, as we see
E in

b) Pro.
14. 13

in many, how pover-
ty and sicknes, when
it is tedious, and the
failing in some other
purposes, maketh
thē to be euen gree-
die of their end.

The ground then
of willingnes, must be
looked into; whether
to be freed of some-
what vvhich lyeth
heauy vpon mee, as
an outward burden,
or of somewhat wher-
in I perceiue how I
offend

offend G O D: there
is the triall. Thirdly,
outward calmness is
an ordinary conse-
quent of some disea-
les, and is no signe of
inward peace. Euen
some verie wicked
men haue no bands
in their death (1).

(1) Psal.
73. 4.

Fourthly, wee must
distinguish betwixt
securitie and peace,
betwixt carnall senti-
lesnesse, & true spiri-
tuall quietnes. *Nabals*

E 2 death

(k) 1 Sam.
25. 37.

death was quiet enough (k); yet hee were but a foole who would aduenture his soule with *Nabals*.

Wee see many ignorant persons, many of heathenish and brutish conuersation, verie quiet in their sicknes, without any apparant fear either of hell, or iudgment; making no doubts, casting no perils, asking no questions,
com-

complayning of no
sinnes, and so they
depart. What shal we
say? they are dead
in peace & comfort?
Wee cannot. When
wee compare toge-
ther, their ignorant,
secure, benumbed,
hardned kind of life,
with their drousic
death, we must needs
account these to bee
most vvofull signes,
thogh we must leaue
the things which are

secret, vnto God.

Thus to cleer these
two obiections: tou-
ching both wee may
conclude vvith the
Scripture ; Howsoe-
uer it fall out , yet it
shall bee well vvith
them that feare the
Lord (l): but to the
wicked , there is no
peace (m).

(l) Eccle.
3. 12

(m) Esay
57. 21

Chap.

Chap. 9.

The power of religion must be laboured for, if wee desire indeed that our death may be comfortable.

NOW seeing it is so, that Religion begets in a mans affections, the liking & the loue of death, we may not thinke our selues religious, vntil we haue labored (and do stil) to gather as much
E 4 strength

The vrg-
ing of the
matter of
this medi-
tation to
the right
vse.

strength as we possibly may to this purpose. First wee must labour for assurance of recōciliation with God, by Iesus Christ.

Vncertaintie and doubtfulness heerin, must needes overthrow all solide comfort. I am going out of the world, I think vpon it, that there are two places of receipt for the soule, vwhen it is seuered from
from

from the body, Hell
and Heauen. I know
I haue deserued Hel:
what comfort can I
haue to bee gone,
when I haue no assu-
rance of my soules
admittance into rest?
I may flatter my self,
and the diuell may
teach me to beguile
my soule with a vain
conceit: but that true
comfort I should
haue, it is vnpossi-
ble.

E 5

Se-

Secondly, we must make conscience of our waies, and strue to keepe our selues vnspotted of the vworld. This is that which vwill bring a man peace at the last. He which goeth this way, though it bee with much weaknes; with many falls, and sundrie imperfections, yet hee cannot misse of comfort.

Who so vwould
haue

haue peace in death,
let him labor to haue
grace in life. Woul-
dest thou end thy
daies happily? make
conscience then to
spend them holily. It
is but onely a matter
of (It may be) when
we speak of the com-
fortable end of an ir-
religious and ill-li-
ving man: but it is a
matter of (It must be,
&, It cannot but be)
when we speak of the
blef-

bleſſed departure of
a man, who hath al-
waies endeauoured
to keep a good con-
ſcience, both to-
wards G O D, and
towards man.

Chap.

Chap. 10.

The soule of man remaineth still in Being, vwhen the body by death is turned into dust.

THe blessed Apostle did not think by death to be clean extinguished; nay, his expectation was to bee translated hence some other-where.

Now, his body hee knew well was to sleepe

The 4. generall meditation.

sleep in the dust, and to see corruption: therefore it was that other part of him, which wee call (*the Soule*) which hee was assured should subsist and remain in Being still, capable of happiness, by the society & fruition of his Sauiour.

What plainer evidence of the vndying condition of the soule, and that God hath

hath endowed it with
immortalitie? The
bodie returneth to
earth, as it was: the
soule liueth still, and
so shall for euer. In-
deed there is a death
to which the soule is
subiect: That Soule
which sinneth, it shall
die (n); & this death
seized vpon all our
soules in *Adam*, by
vertue of that Sen-
tence, *In the day that
thou eatest, thou shalt
die*

(n) Eze.
18. 4.

(o) Gene.
2. 17

die the death (o) : but this is a death of another kinde ; namely, the loss of God, who is the true life of the soule ; and such an immortall death, the soules of all the damned shall bee iudged to. But that death, (the freedom wherof in regard of the soule is hence concluded) is that which brings an abolishment, or destruction
of

of the substance ; so
that that which dy-
eth, doth frō thence-
forth cease to be, vn-
lesse God be pleased
to manifest his pow-
er in restoring it.

Now, this continu-
all Being of the soule,
notwithstanding its
diuiding from the
body, the vvord of
God bears witnes to.

*The spirit returneth
to God that gaue it,
saith the vviseſt Sa-
lomon*

(p) Eccl.
12. 7

(q) Luk.
16. 22.

(r) ver. 23

lomon (p). It is saide of *Lazarus*, that after his death, he was seen in *Abrabams* bosome (q); and of the Rich-man, that hee was in Hell in torments (r): this was not spoken of their bodies, it was meant of their soules, when death had diuided thē from their bodies.

Christ promised the repentant Thief, hee should *that day*
be

be with him in Paradise (s). Can this with any colour of reason, bee vnderstood of the Thieues whole person, considering his body was crucified by the Romans, and by them taken downe, and disposed of after, as they pleased? Sure, it was his soule, which subsisted still, though his body became a prey to rottenness. *Steuens pray-*

s) Luke
3-43.

(1) Act. 7
59.

prayed, *Lord Iesus
receiue my spirit* (1);
as knowing his soule
was not subiect. to
extinguishment by
the same meanes, by
which his body was
then to bee destroy-
ed. Our Saviours ar-
gument to refell the
Saducees, denying
the Resurrection, is
not to be let slippe;
considering that to
proue the certainty
of the Resurrection,
he

hee layeth for his
ground the doctrine
of the soules immor-
talitie.

God saith of A-
braham, &c. *I am the*
God of Abraham, Isa-
ac, and Iacob ; & this,
many yeeres after
their translating from
the world by death.
Now (saith Christ)
they whose God the
Lord is, must needes
be in Being; but of
Abraham, &c. God
is

(*n*) Math
22 31

(*x*) Rom
8. 38.39

is the Lord (his own wordes doe make it plaine) and therefore *Abraham, &c.* though they liue not here visibly before men, yet they are alieue to god, and there is a part of them remaineth vn-extinguisht, of which the Lord is God (*n*). I know (saith *Paule*) that not death shal be able to separate vs from God (*x*). Feare not them that can kill the

the body, but are not able to kill the soule (y). What doth this argue, but that death as it betokeneth an abolishment of that which is, hath no power vppon the soule?

y) Math.
10. 28

To these evidences of Scripture, might be ioyned those reasons, which learned men, touching this point haue collected together; not a few.

First,

First, it might be shewed howv this Truth is engraven as with a pen of iron in Nature ; in that in all ages, by men of iudgment, the immortalitie of the soule hath been acknowledged, and the persons still reputed (as it were) Heretiques, & even detested as monsters amongst men, that haue denied it. Secondly, it might be pressed

pressed out of the doctrine of Gods providence and iustice. For if wee be-lieve a GOD, by whom all things are dispos'd, & who mea-sureth all his courses by a rule of Right; e-ven thence the im-mortalitie of the soule, may be strong-ly gathered. We see heere a kind of con-fusion (as may bee thought); the Euill
F tyran-

tyrannize ouer the
good; & men of the
worst fashion, beare
out their leud cour-
ses euen with an high
hand. How shall it be
belieued that GOD
takerh care .of all
things, and is iust to
recompense euerie
man according to
his deedes, if these
particulars shold still
be suffered to go on?
and if the soule shold
be extinguisht vvith
the

the Bodie, vwhen
 should this declara-
 tion of Gods go-
 uernment & iustice
 be? sith heere in the
 World there is so lit-
 tle shew thereof, that
 euen good men (as
 wee may see by *Da-
 uid* (2), and by *Iere-
 mie* (a) are some-
 times much perplex-
 ed therabout.

(2) Psal.
 73. 2. 3.
 (a) Iere.
 12. 1. &c.

Thirdly, it might
 bee to this end also
 vrged; howv that a-

F 2 mongst

mongst all men, euen
by the very instinct of
nature, there is a reli-
gion: which what is it,
but a depédance vp-
on some G O D, ac-
companied with an
expectation of an e-
state after this life?
vntill which, that
which is called Reli-
gion, hath not recei-
ued that, vvhich is
chiefely aimed at: so
that al religion what-
focuer, is vtterly vain,
and

and to no end, if the
soule with the body
should haue a ioynt
extinguishment.

Well then might
that Epicureous and
desperat speech pre-
uaile, *Let vs eate and
drinke, for to morrow
we shall die* (b).

(b) 1 cor.
15. 32

Fourthly, it might
further be alleaged,
how ill it agrees with
Gods infinite Wise-
dome, to make the
end of men & beasts
F 3 alike;

alike; fith man is one of his most noble creatures, and one for the service of whom the beasts and other things were ordained. What likelihood, that man shold haue a priuiledge aboue other creatures, in regard of a command over the, and a power to vse them for his delight and comfort; & yet in the end, shold perish

rish & come to nothing, euen as they? Nay: take away the hope of Immortalitie, the estate of man is made much worse then the beasts: in regard that man in this life, is subiect to more maladies & diseases, then the beasts, & exercised with a world of cares, & thought-takings, which the other creatures heere on earth are not ac-

F 4. quain-

quainted with. Besides that, in this also his case wold be the worse, he beeing assured of death, & living in an expectation of death; a thing which the beasts haue no manner of conceit of, nor can attain vnto. Now, if man amidst all this, should bee deprived of all hope of an after state, and shold receiue by death an vtter abolition,

tion ; better a beast
then a man, by many
degrees.

Lastly, many things
might bee noted of
the nature and work-
ings of mans soule, to
prooue that it is im-
mortall. That light
of knowledge which
it hath, by which it is
able to comprehend
in some measure euen
G O D himselfe; that
light of conscience,
putting a difference

F 5 be-

betwixt Good & Evil, and arraighning it self (as it were) before Gods Tribunal, in the apprehension of an account to be yeelded to him, euen these things might bee made vse of to confirme this point. But where *Moses* and the prophets cannot be heard, other arguments may pres but can neuer perswade (c): shold there

(c) Luke
16.29.

come

come a messenger on purpose from the dead, to assure such as rest not on the Scriptures, that the soules departed are as yet in Being, it would not satisfie, but they would still devise how to make some further question.

Chap.

Chap. II.

*There is speciall reason
why Christians should la-
bour to bee well assured of
this point.*

The ne-
cessity of
being well
settled in
the fore-
going
point.

THis point is e-
uē the ground
of all religion.

For if man did by
death receiue a finall
end, so that hee were
neuer any more to
come in Being, what
should let the giuing
of the reines by eue-
rie

He one to his owne
vnruly lust; ? vwhy
should not each man
euen deuise and stu-
die vvith himselfe,
which way he might
be most profane?

Besides this, as there
be certaine naturall
seeds of Atheisme in
vs, tending to the
putting out of that
common light tou-
ching the Being of
G O D : so euen in
this point also sathan
will

will labour to corrupt, and to breede doubts touching the soule, and the perpetuall continuance thereof, after the dissolution and abolishment of the body.

Salomon sheweth in his own experience, how a man, if he will giue way to his owne hart, when it is set on worke by the diuell, may furnish himselfe with probabilities

ties herein, for deny-
ing the immortallitie
of the soule (d). Man
may think with him-
selfe, that to the eye
of man, there is no
difference betwixt
the end of a man, &
of a beast: the life of
both lyeth in their
breath; the death of
both is by the expi-
ration thereof; both
were made of dust, &
both are dissolued in-
to dust. Folke may
talk

(d) Eccl.
19. &c.

talk of the ascent of the spirit of a man after death, when the spirit of a beast descendeth to the earth and vanisheeth; but who euer saw it so? Or who is able, out of his certain knowledge to auouch it to be so? On this manner *Salomons* sheweth how the diuell may reach Atheisme to dispute, and to conclude thereupon, that
it

it is in vaine to expect any after happiness, but to giue ones selfe to the full fruition of all earthly contentments, without restraint; looking for no other portion.

Hence hath it come that in all ages there haue bin some, who haue stood vppe to maintain the perishing of the soule: yea, even among the people of god such haue been

(e) Act.
23.8.

beene found : as among the Iewes, it was the opinion of the Saducees ; they acknowledg'd no resurrection, no Angel, no spirit (e) ; and this last Age of the world , so fertile in other wickednesses, hath been heerein also fruitful, affording some, who have used the gifts of the soule, & that power of discourse and argumentation,

ration, with vvhich
God hath endowed
it, to the disprouing
of the substance and
immortall condition
of the soule. These
turne all religion in-
to a scoffe, imagining
it to be no other but
a wise inuention, for
the keeping of the
common people in
subiection.

Others there are,
who haue broached
another opinion, not
deny-

denying the soules
immortalitie simply
and wholly ; but yet
maintaining I knowe
not what drowfie and
sleeping estate ther-
of, betwixt the time
of death, and the day
of rising ; thinking
the soule in all that
time , to taste (as we
say) of neither weale
nor woe, but to lie in
some abstruse & hid-
den corner , like the
flies in the Winter
sea-

ication, vntil the time
that all shal be resto-
red. Is not this point
needful to be wel di-
gested, that we may
strengthen ourselues
against these miscon-
ceits? When then we
feele what power &
working that which
is called the Word of
God hath vpon our
hartes, & how mighty
it is in operation,
then let vs learne to
rely vpon the autho-
rity

rity therof, & let one syllable of it preuaile more with vs, then a world of cauls produced to the contrarie. What if an ordinary Belieuer, cannot tell on the sudden, how to shift off euery subtile allegation, brought in by some wily workman, against this, or some other part of Gods sacred Truth ; yet when by experience

in

in his owne soule, he
hath found the truth
of the Scripture in o-
ther things, let him
stand stiffe and firme
vnto it in this also.
Wee will not teach
men (like Papists) to
be wilfull, when they
haue no ground at
all, but self-opinion;
nor this, that (for-
sooth) it is the doc-
trine of the Church:
yet but this wee would
bring them to, to rest
in
confi-

confidently vppon
the plaine euidence
of the scripture, what
focuer shall be argu-
ed or opposed to the
contrary. As for ex-
ample, when *Paul*,
speaking of his death
speakech so directly,
that hee looketh to
be somewhere after,
what shall I care for
the cunning opposi-
tion of an Armie of
Atheists?

David, though he
haue

have but a staffe and
a sling; yet, com-
ing in the name of
the Lord his G O D,
shall be able to make
his party good even
against the Goliath, ar-
med throughout (f).
Now, as this point is
behovefull, for the
settling of our iudge-
ments; so no lesse for
the quickning of our
care, to make due
prouision for the
time to come. Wee
G. must

(f) 1 Sa.
17.

must die ; this wee all
acknowledge. Now,
if (to die) were for e-
uer to leaue off to
haue any manner of
Being, then there
were no reason in
the world, we should
trouble our selues so
much, as to cast for a
place of entertaine-
ment : but in asmuch
as when the body go-
eth to the graue, the
soule is neither quite
put out, nor falleth
on

on sleep with it in the
dust, but remaineth
still capable of some
either ioy vnspeake-
able, or misery into-
lerable, what can
concerne vs more,
then to followe that
course now, by which
we may arriue at that
Rest which is proui-
ded by God, for the
soules of those that
loue his Name. Mee
thinks the very light
of common reason,

G 2 should

should bind a man to the hauing of some more then ordinarie care in this matter.

What comfort can bee taken in vncertainty heerein? especially, when as there is a certainty of dying first or last : so there is an assurance also, that a mans own desert, is the verie quintessence of misery. Is it not a wonder, that men can so much

much delude themselves, as to confesse they must die, & that they knowe not how soone ; and withall, that they haue deserved to be damned, if God should deale against them in extremitie ; & yet shold labour no more then they doe, to be assured, that when their soules are departed hence, they shall be conueyed into *Abra-*

G 3 *hams*

hams bofome, there
to enioy that graci-
ous rest, which the
Lord hath prepared
for his chosen. If it
were in a case that
concernes our out-
ward estate, no man
of any ordinarie vn-
derstanding wold be
half so venturous. Oh
that wee should loue
our better part so ill.
as not to consider &
prouide, where and
how it shall bee be-
stowed,

stowed, when it shall
bee once discharged
of this earthly Ta-
bernacle!

Chap. 12.

*The soules of the Faithfull,
presently upon their sepa-
ration from the body, are
made partakers of an hap-
pie and comfortable estate.*

O Vr Apostle is
an euidence
to vs, of the
condition & state of
all true Belieuers;
G 4 now

The first
generall
meditati-
on.

now hee maketh no middle, betwixt his dissolution, and his beeing with his Sauiour; hee speaketh of the latter, as the certain & immediat consequent of the former. No sooner should his soule bee from his body, but it should be by and by with Christ: Death should bee but as a doore opening, vnto him, a speedy admit-

mittance, into the society and presence of the Lord. There can be no colour of exception made against this collection save only this. It may be imagined, that *Pauls* case was singular; and that albeit, it might be his portion to be thus speedily vpon his death coueied vnto Christ, yet it cannot be so with euery Christi-

G 5 an.

an. But vvhhat true ground can be alleaged, why *Pauls* case heerein, should not be the case of all the faithfull?

Perhaps a Papist may say, *Paul* was to be a Martyr, and to suffer death for the Truth; and we hold (say they of the Romish Church), that Martyrs goe immediately to heauen when they die.

This

This may thus be answered: Suppose this were a certaine truth cōcerning Martyrs, that they are straight with Christ when they are dissolved; yet who can say that *Paul* was assured when he spake these words, he should offer his life for the cause of God? It was indeed not vnlikely, considering *Paul* was then in bands (g): yet abso-

(g) Phil. 1.
12. 3.

absolutely certain we cannot say it was.

Peter (it is known) had a reuelation from the mouth of Christ, by vvhhat kinde of death he should glorifie God (*h*); but it doth not appear, that *Paul* had any. Truth is, *Agabus* foretolde that *Paul* should be bound at Ierusalem (*s*): and his resolution was not to forbear going to Ierusalem, though

(*h*) Ioh.

21. 19.

1 Pet. 1.

14.

(*s*) Act.

21. 11.

though he were sure
there to suffer death
(k). But stil it is hard (k) ver. 13
to say, that *Paul*, iust
at the time of writing
this Epistle, and these
words, knew for cer-
taine that hee should
die as a Martyr, after
some violent maner,
and not an ordinary
death in his bed. The
generality, to wit, that
Bands & Afflictions
remained him in e-
very citie, he knew: (l) Act. 20
but 23. 24.

but the particularity of the manner of his death, it cannot bee proued hee vnderstood.

That story which reports his beheading at Rome, doth not binde vs to believe it, but gives rather cause of doubting it ; in as much as it reports the crucifying of *Peter* the same day : which, by the many probabilities

ries broght to proue
him neuer to haue
bin at Rome, is made
to be vnlikely.

Thus, though it
shold be pretended,
that this immediate
being with Christ af-
ter death, was his lot,
because a Martyr, yet
could it bee of no
force to prooue the
singularitye of his
case; but for all that
it still remains good,
that in him, wee may
behold:

behold the common
state of all Believers.
But to put it out of
all question, that
Paul, in this comfort-
ableness of his e-
state after death, did
not thinke himselfe
exempt from others,
wee may obserue his
owne words. When
hee had spoken of
such afflictions, as
happen vnto Gods
Elect in this life, in
all which they haue
comfort,

comfort, so long as they fasten their eyes and thoughts vppon that eternall waight of glory which cometh after,) immediately hee addeth, (speaking in the plural number, as accounting himselfe interested therein with others) *We know that if our earthly house &c. be destroyed, wee haue a building giuen of GOD, &c. (m).*

This

m) 2 cor.

.. 1.

This then by *Pauls* plaine words is the lot of all true Christians, that instantly, vpon the dissolution of their earthly houses, which their foules here inhabite, they shall be admitted into a more excellent kinde of dwelling, euen such an one, wherein, beeing removed from the body, they shall dwell with the Lord (n).

(n) ver. 8

Needs

Needs must it bee
acknowledged, that
this place is spoken,
not of some speciall
ones among Belie-
uers, but of all Be-
lieuers, euen of all,
to whom GOD hath
giuen the earnest of
his spirit (o), and that
is a common fauour
bestowed vppon all
the Elect (p).

(o) ver. 5.

(p) 2 cor.

1. 13.

2 phel. 1

13. 14.

How plain to this
purpose are those o-
ther evidences which
may

may bee produced
from the scripture.

Lazarus was con-
veyed by Angels in-
to *Abrahams* bosome
(9); that is, hee was
gathered to the soule
of *Abraham* the Fa-
ther of the faithfull,
there to enioy the
same quiet which he
enioyed.

The state of hea-
uen is compared to
a Banquet (r): and
that, of beeing in *A-*
brabams

(9) Luk.
16. 22.

(r) Math.
8. 11.

Abrahams bosome, is
 an allusion thereto,
 considering the Iews
 manner of leaning a-
 long at meat: accor-
 ding to which was
 that of *Iobns* leaning,
 or lying in the lap or
 bosome of our Savi-
 our (s). Certaine it
 is, that *Lazarus* was
 in a comfortable e-
 state: *He is comforted*
 (laid *Abraham* to the
 Rich man) and thou
 art tormented (t). To
 the

(s) Ioh.
 13. 23.

(t) Luke
 16. 23

(u) Luke
23. 43.

the penitent. Thiese
Paradise was promi-
sed, yea to be enjoy-
ed that very Day
wherein it was pro-
mised (u); what rea-
son to thinke other-
wise of any faithfull
christian? Why shold
this remorse-ful ma-
lefactor be translated
immediatly into Pa-
radise, and not also
euey one that so re-
penteth, and so be-
lieueth as he did. It is
shall

shall bee pretended,
that the torments
which he suffered, be-
ing crucified, stood
in stead of some
other sufferings, which
had it not bene for
that he should haue
passed, before his en-
trance into Paradise;
it may bee answered,
that by their owne
doctrine (meaning
the Papists, who it is
supposed thus ob-
ject) it cannot stand:
be-

because that sufferings in this World, which must preuent after sufferings in their deuised Purgatory, must be voluntary, and vndertaken with an intent of making satisfaction vnto GOD. Now this Thiese came to his punishment against his will, and had no thought of satisfying: & therefore that pretext cannot auoid the

the force of the reason drawn frō that example. But about all, how pregnant is that speech, *Blessed are the dead that die in the Lord, they rest from their labours* (x).

(x) Renc.
14. 11.

Here is a Rest presently vpon death to all the faithfull: and albeit there is an endeavour to elude this woorthy testimony, by restraining it to Martyrs; yet to any,
H rea-

(y) ver. 13.

reading the Chapter, it will soone appeare, that there is no shew nor shadow of reason so to limit it; Martyrs beeing not so much as once made mention of in that place : but it is spoken of all, vvhoe keepe the Commandements of G O D, and the faith of Iesus (y), and then the Phrase is of *Dying in the lord*: which tearm
if

if it be made peculiar
to Martyrs, in whom
shal we say that other
Christians dyc? But
not to say so much
herein as might bee
heaped vp, this is cer-
taine; that it cannot
be found in scripture,
that there is any ma-
ner of suffering, after
this life ended, reser-
ued for those, whose
sinnes in Christ God
hath pardoned, and
vpon whom hee will

H₂ be-

bestow the Ioyes of
heauen.

God hath promi-
sed to those that re-
pent, that he wil for-
giue their iniquities,
and remember their
sinnes no more (2),
and that in Christ he
remitteth freelic (4).
Now, what a strange
imputation of moc-
king shall it bee to
God, that he should
be said to punish, af-
ter he hath pardoned
the

(2) Iere.
31. 4.

(4) Col.
2. 13.

the offence; that hee should acquite of the debt, but not of the payment? Wee are commanded to forgive, as G O D doth (b). If now it shal not be supposed, that God when hee forgives the fault, forgives the punishment too; what a window, or wide gate rather, is opened for revenge?

(b) Ephe.
+ 32.

A man may pre-
H 3 tend

tend to haue forgiven the offence of his neighbour, but he will stil (forsooth) runne a course whereby to punish him for the same; what kinde of forgiving shal this be called?

This then is a certainty, that God never requireth any satisfactorie sufferings of those, whom hee hath once forgiven in Christ Iesus.

Hee

He correcteth sometimes as a Father, but neuer inflicteth any thing as a Iudge. God hath so fully cleered his, in Christ, that there is no reckning behinde, to hinder their immediat ioyning vnto Christ, when they are once remooued from the World.

H 4. Chap.

Chap. 13.

*Two things are necessarie
to be added, touching the
former point.*

An addition
on for the
better vn-
derstand-
ing of the
matter of
the for-
mer chap-
ter.

TO the end that
vvhich hath
bin said, may
be the better and the
more profitably vn-
derstood, it is meet
to adioyne two par-
ticulars. The one, a
restraint to our na-
turall curiosity; that,
conſeſting our ſelues
with

with so much as the
scripture hath reuea-
led, to wit, That the
Faithfull departed,
rest with G O D in
Christ, vvee make
no further enquiries
touching the parti-
cularity of the place.
Many trouble them-
selves much in dispu-
ting of the place of
the departed soules,
and the kind & qua-
lity of the glory they
enjoy. But it is soo-

*See Calvins
Instit. lib. 3
c. 25. s. 6*

H 5 lish

lish and rash, to enquire further about things vnknown, the God doth giue vs to vnderstand. It is enough that the scripture assureth vs, that Christ is present with them, and that he receiueth them into Paradise, there to enioy comfort. Beyond this the Scripture doth not reach. VVho shall bee able to discover the rest, which

which God hath secreted? This is sufficient to know, That the soule is with God that gaue it, & in an estate of quietnes.

The other specialtie, is, that wee must know, that the happinesse of the soule, is not complete, nor will be, vntil the time of reyniting to the bodie. And there is and will be, a kind of longing in the faithful

full soules, for their
ioyning againe to
those bodies from
vvhich death hath
parted them; as con-
ceiuing their felicity
not to be perfect vn-
till then. That saying
of *Paul* is worth ob-
seruing, *Wee sigh, &c.*
because wee would not
be vnelothed, but wold
bee clothed vpon, that
mortalitie might bee
swallowed vp of Life
(c). It proueth, that e-

(c) 2 cor.
5. 4.

uen

their
to
om
ath
on-
city
vn-
ing
ob-
gr.
not
bold
that
be
Life
ate-
uen

uen in the faithfull,
notwithſtāding their
aſſurance of going
inſtantly vnto Chriſt,
yet there is a kind of
lothneſſe of leauing
the body, and a wil-
lingneſſe rather (if it
might ſo bee) that
there might be a pre-
ſent enioying of that
Bliffe which is after
expected, without a-
ny laying downe of
the body. This is the
ſum. The ſoule is in
reſt,

rest, but not in perfection of bliss, neither shall it be vntill the end of all.

Chap. 14.

The doctrine of Purgatory is but an idle fancie.

An vrging
of what
hath been
saide a-
gainst po-
pish Pur-
gatory.

WHere is now
that Purgatory
fire, for vvhich the
Church of Rome so
much strueth? It di-
uideth that Region
which is supposed to
be vnder ground, in-
to

to foure roomes ; the
lowest wherof is Hel,
vvhether the damned
are tormented with
eternall flames : the
next aboue that, Pur-
gatory : the third , a
certain peculiar re-
ceptacle for such In-
fants soules, as depart
the world vvithout
Baptisme: the fourth,
was for the soules of
the believing Fathers
till the death of Christ;
and this is now sup-
posed

See Bullar
de purgat.
lib. 1. c. 1.

posed to stand emp-
tie. Now Purgatorie
is held to be of this
use ; To purge their
soules by fire, which
heer in this life were
not thoroughly clen-
sed, & cleared from
those sins which they
comitted after their
baptizing. This Pur-
gatory is held to bee
a place in use vsill
the day of Iudgement;
and the fire thereof,
to exceed all ordina-
rie

ric fire ; yea , not to differ any thing from the fire of Hell , but onely in this , that this shall haue an end ; whereas that of Hell is vndeterminable.

Now , for the means of deliuey frō these Purgatory pains , they appoint , next the mercy of the Pope (who is able , euen at once , to rid it if hee wold) the prayers & offrings of those that
arc

are aliue, by whose instance and feruencie, others may bee either finally freed, or at the least much relieved. Hence haue streamed all those seruices for the dead, of Masses, Dirges, Trentals, & such like: together vvith the large legacies giuen for the buying out of the torment there; though it is held, that seuen yeeres space, is the
the

the ordinary rate of suffering for euery particular sinne, for which there was not made in this life a plenary satisfaction. This is the brieife of Popish doctrine touching this; a point in their holding so materiall, that he is adiudg'd to be no christian that denieth it.

Strange and many are the fables & tales for the colouring of this

this opinion ; it being a doctrine, to the purpose so exceeding profitable : neither hath any one thing so much enriched *Rome*, as the feare of Purgatory.

When men are possessed with an opinion, of the unavoidable necessitie of passing through Purgatory into Heaven, and when they are taught, the pains there-

thereof to be so vn-
speakeable, what will
they not giue to bee
deliuered thence?

Who wold not part
with the very best of
his outward estate,
when hee is now to
leauē the World, to
the end he might be
assured, to make but
a short cut through
such a burning lake,
as this is supposed to
be, vnto the place of
eternall quiet; & to
be

be landed quickly in that flowry field, imagined to bee by Purgatory; in which the poore rosted foules, are thought to be refreshed after their ended pains, before their entrance into Paradise.

Now, how agreeth this vvith the doctrine of the Scripture, maintaining, the foules departed, instantly vpon their death

death to bee vwith
Christ, and to rest
from labour? How
be they with Christ, if
they be in Purgato-
ry? how do they rest,
if they bee still tor-
mented so vnmeasu-
rably? Strange it is,
what a matter where-
in the professors of it
are so confident, and
which is reputed to
be little lesse then an
Article of the Faith,
should yet haue slen-
der

der euidence from the scripture. A wonder, that GOD, who in his law of old, appointed sacrifices, & expiations for al sorts of sinnes and pollutions (euen for leproxies, issues of bloud, touchings of the dead, &c.) shold yet neuer, that wee can finde, ordaine anie for the soules in Purgatory. The Believers of old, wept for
the

the dead: neuer doe
wee read that they
mingled their teares,
with prayers for de-
liverance from these
flames. There was
the no Church-trea-
sury, into which to
gather the satisfaci-
ons of such woorthy
men as *Noah* and *A-*
brabam, to give out
some part thereof for
the satisfaction of
tormented soules.

Four thousand
I. yeers

yeers had the church
cōtinued before our
Saujour came: & yet
all that while, there
was nothing tending
to this doctrine. Nei-
ther in the storie of
the Gospell, nor yet
in the writings of the
Apostles, is there a-
ny shew heereof: no
indulgence granted
for the dead; no praier
for departed soules;
nothing so much as
to make it probable,
that

that they are yet in
torment.

Thus is Purgatory
prooued to be but a
meer fiction. No such
place, no such fire for
scouring of soules, as
is there imagined.

I 2 Chap.

Chap. 15.

The doctrine touching the comfortable estate of the Soule after Death, and the possibility of being assured thereof, maketh a main difference, betwixt true Religion, and Popery.

An especial difference betwixt true Religion & Popery

BY that vvhich hath been said, we may behold a material difference betwixt our true Religion, and that of Popery.

Ours, giues assurance

rance of going immediately vnto christ.

That, teacheth a man can neuer in this life be assured of saluation. Onely this is hee sure, that in ease hee be saued, he must remaine for a time, in a pain as great as hells; where, if the matter be not well plyed by those which are left heer in trust (as who knoweth what they will doe: when hee is

I 3 gone?)

gone ?) hee may lie
frying many yeeres ;
perhaps, till the day
of Resurrection.

How is it possible
for a Papist to die in
peace, vwho is not
sure of beeing saued;
but yet sure (if he be
saued) he must into
Purgatorie, there to
remaine, in an vn-
speakeable torment,
hee cannot tell how
long ? Oh that wee
could learn to see, &

to value the worth of
true Religion, which
will enable a man to
say to his soule, *When
I am dissolved, I shall
be with Christ, which
is best of all.* Would
wee knowe how wee
may come to bee as-
sured heereof? Be-
hold a Rule. Life e-
ternall is begunne in
this World: he who
would be with Christ
when he dieth, must
labor to be with him
I 4 while

Joh. 13
26.

while he liues. *Where I am, there shal my seru-
ant be,* saith Christ d. He must be a seruant of Christ now, who hath a desire to bee with Christ hereafter. Now, he saith withal, *If any man serue mee, let him follow me.* Let vs looke what way of Faith, of Holines, of Obedience hee hath chalked out vnto vs in his word, & in it let vs go. This wil bring
a

a man peace at the last; this will guide vnto Christ, which is best of all. And well may it be said to be best of all. For if Iesus Christ be best of all, what can be better then to bee vwith him? This indeede should be the end, & scope of all our desires: yea, albeit Salvation, & Being with Christ, cannot be seuered; yet we should

I 5 Striue

Strive to have an eye to this, more then to any thing else whatsoever it be. Though it be not possible either to find Christ in Hell, or to misse him in Heauen, yet a man should labor to bring his thoughts to this, that hee would rather be in Hell with Christ, then in Heauen without him.

FINIS.



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